

# Chitas for Tuesday, Parshas Haazinu Chof-Vov Elul, 5783 - Shnas Hakhel

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן  
~ by Rabbi Aryeh & Esther Kaltmann ~

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו  
ולעילוי נשמת אמו מרת רחל בת ר' שניאור זלמן יששכר געצל הלוי

*Chitas for the month of Elul is made possible in part*  
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*Chitas for the month of Elul is made possible in part*  
**In honor of the birthday of אסתר**  
*May her mitzvos light up this world and make Hashem proud!*

*Chitas for the month of Elul is made possible in part*  
by Reuven Litzman ~ **In honor of Shlomie & Shternie Litzman's anniversary on Chai Elul**

L'ilui Nishmas  
**My Dear Bubby**  
מרת אסתר בת ר' שמעון ע"ה  
~ Miss Esther Rochel Elkaim ~

Mazel Tov **Rosie Jenkelowitz** (New Haven, CT)  
~ 2nd birthday Chof-Vov Elul ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Faiga Kagan** (Hollywood, Florida)  
~ 7th birthday Chof-Vov Elul ~  
Shnas Bracha Vehatzlacha!

Mazel Tov **Second Lieutenant Fraida Sossonko** (Shlucha in Miami Shores, Florida)  
~ 8th birthday Chof-Vov Elul ~  
Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Haazinu - Shlishi with Rashi**

*In today's Chumash, we are continuing to learn Shiras Haazinu. Moshe Rabbeinu is teaching the Yidden this song to encourage them to keep the Torah and mitzvos properly in Eretz Yisroel. He tells the Yidden what will happen when they come there:*

To Eretz Yisroel, Hashem let you go  
The best place in the world, where the best fruits grow.

The land is good for the fields, and the animals too  
The best food and drink are right there for you.

They could have done so many more *mitzvos* when their bodies were properly fed —  
But they ate so much that their *neshamos* were covered up instead.

What they did made Hashem so angry at them —  
Because they served *Avodah Zarah* and forgot about Hashem.

## **TEHILLIM :: 119 (second half)**

Today's *Tehillim* is the second half of the longest *kapitel* in the whole *Tehillim*! In Aramaic, this *kapitel* is called *Tamnya Anpi* — the eight faces, because there are 8 *pesukim* that start with each letter of the *Alef-Beis*! Today we are saying the *pesukim* starting with *Mem*, all the way until *Sof*. We also say three *kapitelach* for *Chodesh Elul*: *Ayin-Vov*, *Ayin-Zayin*, and *Ayin-Ches*.

There is a *minhag* to say a *posuk* starting with the first letter of your name, and ending with the last letter of your name, before the end of *Shmoneh Esrei*. Many good *pesukim* for this are in *Kapitel Kuf-Yud-Tes*!

One example is the first *posuk* of today's *Tehillim*, "**Ma Ahavti Sorasecha, Kol Hayom Hi Sichasi**" — "I love Your Torah so much, I talk about it all day!" (This *posuk* is good for someone whose name is Mordechai.)

*Do you know which pesukim are for YOUR name?*

## **TANYA :: Igeres Hakodesh Siman Yud-Zayin**

*Today the Alter Rebbe finishes this letter that tells us what amazing things Tzedakah does.*

The letter started off with a *posuk* from *Tehillim*, and today we finish learning what it means according to *Chassidus*:

**"Lechol Tichla Ra'isi Keitz, Rechava Mitzvascha Me'od"** — "for everything we do there is an end, but Your *mitzvah* is very big (and doesn't have an end)!"

*Chassidus* explains that the word "*Tichla*" (goal) can also mean "*Klos*," wanting — that the *Neshama* wants to be together with Hashem, like it feels in *Gan Eden*. Still, all of these feelings have an end!

But, "*Rechava Mitzvascha Me'od*," the *mitzvah* of *Tzedakah* is so great that it will make us able to feel even the *chayus* of Hashem that is so strong (*Sovev Kol Almin*) after *Techiyas Hameisim* — even the *neshamos* in the highest parts of *Gan Eden* can't feel that!

*Pretty amazing! Make sure to give lots of tzedakah, especially now before Yom Tov. The Rebbe tells us that we need to make sure that everyone has enough money to buy all the things that they need for Yom Tov!*

## **HAYOM YOM :: Chof-Vov Elul**

In *Chassidus*, we very often compare our body (the *nefesh habehamis*) to an animal. We learn many things in *Avodah* about how to deal with our body from how we deal with an actual animal.

In today's *Hayom Yom*, we learn something in our *Avodas Hashem* from a *beheima*:

Even a Kosher animal has non-kosher blood inside that needs to be taken out before it can be eaten and used for *Kedusha*. We remove the blood through *Melicha*, salting.

The same is with our *Nefesh Habehamis* — even though it is Kosher (it is in a Jewish body), it has non-kosher "blood" — *chayus* in things it shouldn't be excited about.

Just like taking out the blood has three steps in *halacha*, taking out the "blood" (not-kosher *chayus*) from our *Nefesh Habehamis* also has three steps — in *Avodah*:

1) **Soaking** — "soaking" our *Nefesh Habehamis* in *Chassidus*, learning a lot of *Chassidus*, enough that it makes a person really want to have...

2) **Salting** — *Yechidus*. Like we learned in a different *Hayom Yom*, that's where a *Chossid* finds out just how he is supposed to connect to Hashem. Then he does...

3) **Rinsing** — *Niggun* — he sings a *niggun*. This is the last step that makes the *Nefesh Habehamis* and the *guf* (the *beheimah* inside of a person) a place where the *neschama* can shine!

## **SEFER HAMITZVOS :: Shiur #143 - Mitzvas Asei #82, #135, Lo Saasei #220, #221, #222**

Today we learn 5 mitzvos: One more about presents of the kohanim, and then four about Shemithah — the new set of halachos we are learning.

1) (Mitzvas Asei #82) If someone doesn't want to give the *kohen* his firstborn donkey (*Peter Chamor*) then the donkey needs to be killed. (We learn about this *mitzvah* in today's first *perek* of Rambam.)

We learn this *mitzvah* from a *posuk* in *Parshas Ki Sisa*: וְאִם לֹא תִפְדֶּה וְעֵרְפָתוֹ  
The details are explained in *Mesechta Bechoros*.

2) (Mitzvas Asei #135) We need to let the land rest from farm work during *Shemithah*.

We learn this *mitzvah* from a *posuk* in *Parshas Ki Sisa*: בְּחֶרֶשׁ וּבִקְצִיר תִּשְׁבֹּת  
The details are explained in *Mesechta Shevi'is*.

3) (Mitzvas Lo Saasei #220) We can't plant during *Shemithah*.

We learn this *mitzvah* from a *posuk* in *Parshas Behar*: שְׂדֵךְ לֹא תִזְרַע  
The details are explained in *Mesechta Shevi'is*.

4) (Mitzvas Lo Saasei #221) We can't work on our trees during *Shemithah*.

We learn this *mitzvah* from a *posuk* in *Parshas Behar*: וְכִרְמֶךָ לֹא תִזְמַר  
The details are explained in *Mesechta Shevi'is*.

5) (Mitzvas Lo Saasei #222) We are not allowed to gather what grew in the field by itself (*sefichim*) during *Shemithah*. We can eat from it, but we can't go gather it like we do during other years.

We learn this *mitzvah* from a *posuk* in *Parshas Behar*: אֵת סְפִיחַ קִצְיֹרְךָ לֹא תִקְצֹר  
The details are explained in *Mesechta Shevi'is*.

## **RAMBAM :: Hilchos Bikurim - Shemithah VeYovel**

**Perek Yud-Beis:** We learn about the *mitzvah* of *Peter Chamor*, redeeming a firstborn donkey. We aren't allowed to just give the donkey to a *kohen*, we need to trade it for a sheep or for money, and give THAT to a *kohen*.

Now we start learning *Hilchos Shemithah*:

**Perek Alef:** We are not allowed to do any kind of work that helps things grow during *Shemithah*. We are allowed to do things to keep trees from dying, but not to help them grow better.

**Perek Beis:** We even need to be careful not to do things that LOOK like we are working in our fields during *Shemithah*.

Some kinds of garbage can help fields grow! Peels and seeds and eggshells turn into a kind of fertilizer called

compost. We aren't allowed to put those kinds of garbage into our fields during *Shemitah*. We are allowed to make a big pile of compost, though, since you can see that a big pile of compost won't help your field unless you spread it around!

## **RAMBAM- PEREK ECHAD :: Hilchos Eruvin - Perek Hey**

Today we learn about something called "*Shitufei Mevuos*." This means a "partnership for a street." Cities used to have many streets called a "*Mavui*." Each *Mavui* had a few courtyards, called *Chatzeiros*, and each *Chatzer* had a few houses inside. The Rambam teaches us how all of the families living on the same *Mavui* could make themselves partners so they could carry within their own street.

## **INYANA D'YOMA :: Gimmel D'Selichos**

Today is the third day of *Selichos*.

On the third day of *Selichos*, the *Rebbeim* would say a *maamar* to the one who would become the next Rebbe.

This is something people didn't know about. But in *Tof-Shin-Hey*, the Frieddiker Rebbe told us about it, teaching us that *Gimmel D'Selichos* is a special day.

Years later, in *Tof-Shin-Nun-Alef*, the Rebbe explained a few reasons why this is connected *davka* to the third day of *Selichos*.

For us, the main thing is to use this special day for good things! Everyone should add in their learning Torah or good behavior. It is especially appropriate to learn a part of one of the many *maamarim* which were said on *Gimmel D'Selichos*.

See *Halachos Uminhagei Chabad* p. 303 and footnotes there, *maamar* of *Tof-Shin-Hey*

## **TEFILLAH :: Unesaneh Tokef**

In *Chazoras HaShatz of Musaf on Rosh Hashana*, we say a very special *tefillah* called ***Unesaneh Tokef***. (There is a famous story behind this *tefillah*, about R' Amnon. You can read it at [Chabad.org/418982](http://Chabad.org/418982))

In this *tefillah*, we speak about how powerful this day is. On *Rosh Hashana*, Hashem judges every creation and decides what will happen to them. We end off by saying, "***U'Teshuvah, U'Tefillah, U'Tzedakah Maavirin Es Ro'a Hagezeira!***" "*Teshuva*, *Tefillah*, and *Tzedakah* take away the not good part of the decree!"

In a famous *sicha*, the Rebbe explains that the words *Teshuvah*, *Tefillah*, and *Tzedakah* are not what they usually translated as.

***Teshuvah***: Most people translate this as "repentance." Repentance means for someone to change from being not good, to being good. But that's not what *teshuvah* means! The word *Teshuvah* comes from the word "*shuv*," to return. Every Yid already IS good, because he has a *neshama*, even if it is sometimes covered up! *Teshuvah* means to return to the REAL us, to the *neshama*.

***Tefillah***: Most people translate this as "prayer." Prayer means asking for something. But that's not what *Tefillah* is all about! *Tefillah* comes from the word "*tofel*," to connect. Through *Tefillah*, we connect to Hashem. Of course, as part of our connection to Hashem, we ask for our needs, but the main part of our *davening* is connecting to Hashem and awakening our *neshama*.

***Tzedakah***: Most people translate *tzedakah* as "charity." Charity means to take something that is yours, and be

nice by giving it to someone else. But that's not what *Tzedakah* really means! *Tzedakah* comes from the word "tzedek," which means righteous and correct. When Hashem gives us money to spend, He also gives us some extra money (*maaser* or a *chomesh*) that belongs to poor people. When we give *tzedakah*, we are just passing on the money to who it really belongs to.

Through returning to our real selves, our *neshama*; connecting to Hashem through *tefillah*; and doing the right thing with the money we have, we will take away the not good parts of the *gezeira* and be given a good and sweet year!

## **HALACHOS HATZRICHS :: Special Foods of Rosh Hashana**

On *Rosh Hashana*, we eat many special foods!

On the first night of *Rosh Hashana*, we eat foods that are "lesiman tov," foods that hint to *brachos*.

Although the *Shulchan Aruch* mentions many foods to be eaten for a good *siman*, here are the main ones we should make sure to have, according to our *minhag*:

We dip an **apple in honey** at the *seudah*, asking Hashem to give us a *Shana Tova Umesukah!* (Apples are not only a sweet fruit, but they hint to special *inyonim* in *Kabbalah!*) This is the only food we say a "Yehi Ratzon" for according to *Minhag Chabad*.

Then we eat a *Rimon*, a **pomegranate**. We want to be packed full of *mitzvos* like a pomegranate is full of seeds! We don't say a *Shehecheyanu* on the pomegranate, even if we are having it for the first time this year. (We rely on the *Shehecheyanu* of *Kiddush*.)

We also eat the **head of a fish!** We want to remember to be like a head, and not like a tail! (In the *Shulchan Aruch*, it actually tells us to eat the head of a ram, to remind us of *Akeidas Yitzchak*, but practically nowadays it would be very hard to get a head of a ram.)

*On the second night of Rosh Hashana, we should have a new fruit, but this is for a different reason. It is so we will be able to make a Shehecheyanu on the second night, which we will learn about later IY"H!*

*See the Alter Rebbe's Shulchan Aruch, siman Tof-Kuf-Pey-Gimmel; Halachos U'Minhegei Chabad, p. 14*

## **GEULAH U'MOSHIACH :: Moshiach for Everyone**

A poritz once asked a *chossid*: "You Jews believe that *Moshiach* is going to come and take you all out of *Golus*. But what happens if your *Moshiach* comes and I don't believe in him?"

The *chossid* answered, "Don't worry Mr. Poritz! If you don't believe in him, I also won't believe in him!"

*When Moshiach will come, EVERYONE will know that it is Moshiach, and be ready to live a life of Geulah!*

*Otzar Pisgomei Chabad vol. 1 p. 422*

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